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Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY SEPTEMBER 11, 1919. [No. 20.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

DOHADAS.

By K. S. Ramaswami Sastri, B.A., B.L.

The touch of damsel's golden lotus feet
Doth cause Asoka trees to laugh in bloom.
A glance of theirs doth banish barren gloom
From Tilak trees; and their embraces sweet
Brings flowers the Kuruvaka trees to greet.
Their soft touch doth Priyangu trees illume.
And from the Vakul trees their sterile doom
At touch of honey from their mouths doth fleet.
Their words of tender love doth bring the glows
Of floral glory to Mandara trees.
And when they laugh the Champak laughs in flowers.
At their breath's touch the mango blossom grows.
Their songs Namerus fill with blossomed peace.
Their dance with buds the Karnikaras dowers.

The Hindu Message

THURSDAY EVENING SEPT. 11, 1919.

The Viceroy's Speech.

The Speech of His Excellency the Viceroy at the opening of the autumn session of the Imperial Legislative Council was eagerly awaited with the hope that it would clear up several of the unfortunate incidents that happened during the past five months which formed one of the most momentous periods India has ever passed through. This interval of five months has been a period of much anxiety and serious trouble both within and without. Closely following the lamentable occurrences in the Panjab came the war with Afghanistan. People's minds were agitated to an extent unknown heretobefore by the monstrous atrocities committed in the Punjab. Confidence in British justice was shaken by the inhuman sentences passed by the Martial Law Commission and by the refusal of the right of the accused to be defended by the Counsel of their own choice. The earlier stages of the Afghan war showed several defects in the military organisation. In fact it was stated that the Afghan declaration of war caught the Government of India unprepared. The medical arrangements during the campaign were the subject of severe strictures on the Government. Under the circumstances, the people were naturally eager to know what the Viceroy had to say on all these important events. They expected to derive much comfort from the Viceroy's speech which they thought would be framed in a conciliatory spirit, giving full and frank details of all the untoward happenings. A statesmanlike grappling of the situation was what was wanted. An open confession of all the mistakes and a prompt and earnest endeavour to undo the wrongs that have been committed would have gone a great way to allay popular feelings. But all this was not to be. The speech of His Excellency Lord Chelmsford which is said to have taken nearly an hour in delivery was most disappointing. It reads, as *the Hindu* remarks, "as of one who is in complete detachment from Indian opinion, whose administration is not to be swayed in the least degree by gusts of popular feeling, popular approval or popular discontent." His Excellency's apologia, so far as the Afghan campaign is concerned, has been severely criticised by our Anglo-Indian contemporaries as mere "whitewash" while his statistical defence of the medical arrangements was neither convincing nor satisfactory. His defence of the administration of the Punjab under Martial Law is every whit as lame and unconvincing as his remarks on the Afghan muddle. His theory of the origin of the Punjab imbroglio is, to say the least, most ungracious. His Excellency said "Last session certain honourable members, during the passage of the Rowlatt Bill, gave me warnings of an almost minatory character that if that Bill passed into law there would be agitation of a serious nature......However there were those who thought that it was necessary to make good this threat and as a consequence the deplorable events occurred which are to be the subject of an enquiry." In plain words this means that the agitation

which had such disastrous results was specially engineered by the Honourable members in order to make good their threats made in the Legislative Council. Is it fair to cast such reflections on the members of the Imperial Council? On the other hand should not His Excellency consider each and every member of his Council to be as earnest and sincere as himself in the maintenance of peace and order and good government in the country. If the honourable members gave vent to any expression that could be construed as a threat, it should on no account be taken that such threats emanated from them. They simply echoed the feeling in the country and felt in duty bound to appraise the head of the Government of the true state of affairs. Therefore the Viceroy's accusation that the honourable members "thought it was necessary to make good this threat" is quite unwarranted and the implied aspersion is in no way justifiable. That the warning given by these non-official members was thus misunderstood by Lord Chelmsford is a clear indication of the utter want of political sagacity and statesmanlike grasp of the real situation in the country. Drift and bungle are written large in the administration of the country during the past few months. His Excellency himself has let the cat out of the bag in one of his sentences. He says "I promised support to the head of each local Government for such measures as he thought it might be necessary to take and that support was given unwaveringly throughout." Is this a statement to be proud of as His Excellency seems to be? It is certainly not good statesmanship to let the provincial governments do what they like and then to find more or less plausible reasons for justifying them. It is surely the duty of the Government of India to see that Provincial Governments do not degenerate into petty despotisms. As the *Indian Social Reformer* says this seemingly chivalrous confession of Lord Chelmsford simply amounts to this:—"The Viceroy abdicated his functions, utterly ignored his responsibilily to His Majesty's subjects and allowed the Punjab satrap to do all that he did under cover of the Governor-General's supreme authority." Is this spectacle edifying? What was the result of this weak policy? Unnecessarily stern measures were used by the Punjab Government to put down what is named as "rebellion" in the Punjab. That the measures were unnecessarily harsh goes without saying when we compare them with the actions of the Bombay Government. Murder, arson cutting of telegraph wires and uprooting of Railway lines occurred in the Bombay Presidency also. But thanks to the admirable statesmanship of Sir George Lloyd, his judicious policy of minimum interference with the public restored calm without much fuss. The ruler of the Punjab, on the other hand, flew into a panic and resorted to insensate repression with the result that the whole province—nay the whole of India—was aflame with the acts of cruelty and inhumanity, the orgy of lawless violence, committed under cover of the martial law. The people naturally agitated for an enquiry into all these deplorable occurrences in the Punjab and a commission of enquiry was promised to be appointed by Mr. Montagu so far back as 22nd May last. But after all, the Viceroy announced only in this speech

of his the constitution of a Committee to enquire into the Punjab occurrences. But this Committee is extremely unsatisfactory inasmuch as it is a creature of the Government of India whose actions also form the subject-matter of enquiry. We prayed for a Commission to be appointed from England to enquire and report to the Secretary of State quite independent of the Government of India. But as at present constituted the Committee does not inspire much confidence. In conclusion we cannot close this without entering our emphatic protest against the introduction at this stage of the Indemnifying Bill foreshadowed in the speech of His Excellency. We shall have more to say next week on this attempt to sound the death-knell of our faith in British Justice.

Notes and Comments.

The *July* number of "*The Nineteenth Century and After*" contains a significant article on "*The Church of The Future*" by a clergyman belonging to the Church of England,—The Revd. A. H. T. Clarke. His admissions quite as much as his predictions regarding the future are worth notice, especially in a country like India where Christian churches and the civilisation of Christendom have been putting forward loud-voiced claims, and Western civilisation, in particular, has many admirers, especially among the so-called *educated* young Brahmins of the present generation.

* * *

Mr. Clarke writes as follows :—"The Reformation delivered us from the universal tyranny of the aristocrat to deliver us into the more soul-less tyranny of the plutocrat. To Monopoly has succeeded the far worse Trust-Combine. The Church of the Middle Ages restrained superfluous wealth to the building of chantries and charitable institutions. Today the State is threatened by the tyranny of a wealth which acknowledges no responsibility. The wheel has gone full circle. *Protestantism stands divorced from morality.*"

* * *

Mr. Clarke also says that "the State in England is slowly thrusting out the consideration of religion from her schools." And hence, if religion "stands divorced from morality," it follows that the State is divorced from morality. It is no wonder that everywhere, as Mr. Clarke points out, "we find ourselves surrounded on all sides by cries of,—"The Failure of the Church, Life and Liberty, Reunion, Reconstruction, Reform." And again :—"Family life today is weakened by a scandalous increase both of divorce and of juvenile crime. Public honours can be bought. And profiteering has become a national industry." We have, in England and so also wherever the sway of the English people extends, "precisely the lack of family life and the exorbitant taxation of the fixed incomes of the middle classes that, as M. Guizot tells us, finally brought about the ruin of Rome." Mr. Clarke also quotes Sir Charles Waldstein as saying that "Money, sexual passion, and drink are the incubus and curse of modern life."

* * *

Mr. Clarke, being an Anglican clergyman looks to religion for the remedy of the above evils. In the following sentence he indicates what he considers to be the direction where it is to be found :—"To the Catholic theology of *St. Peter* and the Protestant theology of *St. Paul* will succeed the religion of *St. John* with its insistence on truth, victory, assurance, fellowship, and the coming of The Holy Ghost." The Catholic Church concerned itself too much with the faith of the individual as influenced by the external institutions of the Church and its ecclesiastical government. The Protestant Church enforced its doctrine of the freedom of private judgment and carried its tendency to rationalism too far. It seems the modern Western world should be saved equally from the clutches of superstition and of rationalism. Both Catholic and Protestant thinkers are in search of a new Christianity—"a faith neither so entirely rooted in inward and

personal motives as that of Luther nor so studiously reflected in secondary agencies and external institutions as that of Rome." According to Mr. Clarke, the Gospel of St. John is to give the inspiration for this *Neo-Christianity*.

***

But this Gospel of St. John has been one of the sources of Christian inspiration for all the time that there has been a Christianity in the world, and yet we are told that it has to be discovered now in order to give to Christendom the new "psychological" point of view at which "the relations of Man to God" are to be placed after all on a right footing and thereby a new earth and a new Heaven are to be brought into existence.

***

In this Presidency, too, there are not wanting discontented men and *new* men who are in search after a "*Neo-Hinduism*," and one of them is The Hon. Mr. S. Srinivasiengar. "*Man never is, but always to be blest.*" But it is our frequent experience that we only pass "from ills we have to ills we know not of." We feel confident that the Hon. Mr. S. Srinivasiengar's troubles are due to his erroneous methods,—even as the methods of the Protestant in Europe have, as we have seen above, landed him in the failures and foibles of an excessive and insensate rationalism.

***

This will be clear from the following extract from the report of his speech on "Neo-Hinduism" at Madras on the 1st inst. He said:—"They must test the Vedas by the Gita, and the Gita by their own Hindu spirit, that mystic subconscious spirit and see whether any part of the Gita was true and sound. Liberty must be allowed in that direction. That was the keystone of what was called Neo-Hinduism."

***

It is this kind of unrestrained passion for the exercise of the right of individual freedom that characterised the Protestant rationalism which has landed the Europe of today in the triple "curse of modern life,—money, sexual passion, and drink" (Sir Charles Waldstein, already mentioned,)—which has made religion in Europe "stand divorced from morality" and which has "weakened family life today by a scandalous increase both of divorce and of juvenile crime," and has brought on various disorders and distempers in European Society. The truth is that it is the Vedas and the Gita that has brought about the existence of that "mystic subconscious Hindu spirit" for which the Hon. Mr. S. Srinivasa Iyengar claims credit for the Hindu mind. If we are to allow the modern passion for rationalistic freedom to "test the Vedas by the Gita and the Gita by their own Hindu spirit," the result will be that all the moral and social evils which are above mentioned as characteristic of modern European society and civilisation will be rapidly introduced in India as indeed, they are and have been during the last few years. The Hon. Mr. S. Srinivasa Iyengar said with pride,—"The highest end of man was to live well. The means by which the end was to be attained were more conspicuous to the Hindus than to the Western nations. The average Hindu was happier than an average citizen of the world elsewhere." All this is due to the fact that hitherto the Vedas and the Gita exercised their influence freely on the Hindu mind and heart, and that the unenlightened rationalism of the modern educated man did not attempt to "*test*" the Vedas and the Gita by processes of the intellect which those marvellous sources of spiritual knowledge and experience transcended in a manner which is incapable of being conceived or understood by the rules of the modern science of ratiocination.

***

The Hon. Mr. S. Srinivasa Iyengar said,—"Certain parts of the Gita appealed to him most and were to him a revelation." And he further advised his audience,—"They must read the Gita with reverence, but at the same time with a critical eye, and find for themselves which part of it was most consistent with their spiritual experience, intelletual equipment, and emotional outlook." If every one embarks on this process of selection and rejection, there will be nothing but moral anarchy, and all the "curses of modern life" already

troubling us will attain their highest possible development. The Gita wants every one to place himself under the instruction of Gurus properly enlightened by all the spiritual processes which are revealed in itself. Sri Krishna only reveals in the Gita those spiritual processes of Yoga which had been long lost to the world through the worldliness and the secular spirit of rationalism which unfits man for the attainment of the spiritual knowledge, experience, peace, and freedom which is proclaimed in the Veda and the Vedanta, *also* revealed by Sri Krishna himself, as he claims in the Gita itself. The truth is that no amount of modern education can qualify one to understand the Gita or the Upanishads. The Gita and the Upanishads form a harmonious whole, and they can only be understood fully by one who has not only mastered the interpretations given of them by the great Acharyas of India, but has been spiritually trained by a true master or Guru who has himself practised the spiritual processes mentioned in them under the guidance *of a Yogin*. The Gita is one of the most difficult and profoundly spiritual treatises ever produced or proclaimed on earth, and not a mere literary work of some unknown Hindu author who has palmed it off on Sri Krishna, the divine incarnation. It is sad to think that it should be approached at all in the rationalistic spirit of which the modern age is full and which is blind to the glories and gains of the life of the spirit for which alone Indian sages have laboured in the past and which have shed an imperishable lustre on this holy land of Bharatavarsha.

The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

But those who being given to carping and decrying do not follow this teaching of mine—know them to be men of diverse ignorance in respect of all forms of wisdom, lost men, and men of lost mind.

NOTES:

1. This terrible indictment is quite legitimate, because if after such revelation from such divine lips we are full of doubt or despair or dislike we are indeed lost souls.

2. The moods of agnosticism and athiesm bar the door to self-realisation and God-realisation.

3. Reason is the revealer, and faith the impeller. The army of low impulses and desires has to be overthrown by the sword of faith and not by the lamp of reason.

4. Neelakantha says that सर्वं means God. Chapter XI of the Gita says: सर्वं समाप्नोषि ततोऽसि सर्वः । Madhusoodana says that अचेतस relates to the sum total of knowledge relating to Karma and Brahma and Saguna and Nirguna. He points out also the process of decline viz. अचेतसः सर्वज्ञानविमूढान् and नष्टान् (*i. e.*, with unillumined minds) deluded as to all truth, and lost. The Lord states later on in the Gita:

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्तमनि ॥

5. Sankarananda says that the Lord condemns those who give up action and are unfit for renunciation. कर्म बहुसा धनसाध्यं क्लेशभूयिष्टं अदृष्टफलं चातस्तत्सन्यास एव परमसुखमित्येवं विपरीतबुद्ध्यस्तान् सन्यासानर्हानकर्मनिष्ठान जनाभ्रष्टान विनष्टपुण्यलोकान्विद्धि ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even the man of knowledge acts in accordance with his own nature. All beings follow nature. What can restraint avail?

NOTES:

1. This is in answer to Arjuna's assumed question as to why if following

the Lord's teaching confers such blessings all persons do not follow it.

2. प्रकृति:—is that portion of the sum total of our good and evil acts and tendencies which attain fruition and expression in this life. Sri Sankaracharya says: पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमानजन्माभिव्यक्तः सा प्रकृतिः Sri Ramanujacharya says that प्रकृति means प्राचीनवासना. Sri Madhwacharya says that it means पूर्वसंस्कारः।

3. That manifested sum of acts and tendencies is powerful and God brings it to pre-ordained fruition. तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च says the scripture.

4. The pure spirit is bound in physical limitations like a prisoner for having fallen into ignorance and desire and sin. Only by wisdom and dispassion and purity can it rise to self-realisation.

5. If Arjuna took in a fit of grief to Sanyasa his own nature will drive him into action. Only through Karmayoga and yoga can we generate enough purity and power to counteract the currents of desire fed from a thousand springs in previous births.

6. The theory of innate good or evil nature is propounded by Sri Madhwacharya but is rejected by the other schools of thought. I think that a calm study of our scriptures will show that it is baseless. The soul is pure consciousness and bliss. The Karmic and physical inheritance is what is called nature and we have to free ourselves from our burdens by karma, bhakti and jnana. Karma is not opposed to God's omnipotence. God is law as well as Love.

न चेश्वरत्वमीशस्य हीयते तावता यतः ।
अवश्यं भाविताप्येषामीश्वरेणैव निर्मिता ॥

(*To be continued.*)

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Sri Sankaracharya and the "Karma Marga."

[BY N. K. VENKATESAN.]

(*continued.*)

II.

The first step therefore is the performance of karma, of our Vaidika karma, as laid down in the shastras, viz., the srutis and the smritis, in order that we may make ourselves fit for the enquiry into Brahman or the study of the Vedanta. While this is the proper course for us, it is a thousand pities that we, merely playing second fiddle to those who are not *adhikaris* in accordance with the interpretation of the term in our texts, turn ourselves along the wrong path and attempt to place the cart before the horse. But it is not merely in imitation of others or misled by others that we hold this suicidal doctrine at present. We base our course of action on the saying of Sri Sankaracharya himself, often repeated by him in the course of his writings that, *jnana*, Brahmanjnana or knowledge of Brahman is the sole means to moksha or self-realisation and consequent liberation of self from births and deaths. Our educated men say that as Sri Sankaracharya himself says that Brahmajnana is the means to moksha and that as Brahmajnana is obtained by the study of the Vedanta or the uttara, the jnanakanda, the matter for immediate study and assimilation is the jnanakanda. I have shown above that according to our shastras the jnanakanda is a matter not for *immediate* study, but for *ultimate* study. I shall now try to show that Sri Sankara himself means only what is said in the shastras. People talk glibly of *adhikara-bheda* and say that Sri Sankara means that for one set of *adhikaris* the Karmakanda is intended and that for another set of adhikaris, the jnanakanda is enough. This idea is based again on a misinterpretation of the line of argument adopted by Sri Sankaracharya himself. If Sri Sankara's saying that *jnana* is the only requisite for moksha is to be interpreted as implying or expressing that *karma* is a non-essential condition in spiritual evolution, then Sri Sankara cuts at the root of Hindu Dharma. There is a sutra in the Vedanta sutras:—

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धा वैयर्थ्यादिभ्यः ।

which says that every karma is to be done

with effort. as otherwise the Vidhis विधिः and Nishedhas the निषेधः contained in the shastras are rendered null and void. This does not mean that we have to do karma, lest the shastras should become useless, but it means that as the Vidhis and the Nishedhas contained in the shastra are binding on the community, the shastras are meant to be and must be closely followed by those that have the shastras for their religious scriptures—Manu says in unequivocal terms:—

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
तद्धि कुर्वन्यथाशक्ति प्राप्नोति परमां गतिम् ॥

Manu thus makes Vaidika karma binding and says clearly that karma should be done every day at least as much as each could do in his position in life, in accordance with his capacity. In almost the same words Sri Sankaracharya himself says in a small piece among his large number of miscellaneous compositions,

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम् ।

that one who will become a Brahmajnani should do his daily karma as enjoined in the scriptures and recite the Vedas incessantly, नित्यं. Sri Sankaracharya who says this cannot be understood in his saying that jnana is the sole means to Moksha to mean and to declare that performance of karma is useless and that performance of karma is to that extent at least *a bar* to one's walking on the path to Moksha, as some students of Vedanta seem to think. Nor is Sri Sankaracharya to be understood even as meaning that the performance of karma is *an inferior step* leading to the higher and more enviable step of jnana and that therefore the performance of karma could be discarded by those who wish to take their stand on the higher step to start with, if they are capable of rising above the so-called karma yogins. It is this false conclusion that has been drawn from the teachings of Sri Sankaracharya that is responsible for much of the present condition of Hinduism, this false conclusion having bred in many the idea that mukti being the ideal, the nearest way to it is jnana and that therefore the study of Vedanta and meditation on Brahman is surely the more sensible means to reach the end quickly and surely than the tedious and long path of karma. Hence the glib talk in the lips of many that the karma, the Bhakti and the jnana margas are three independent paths taught in the Bhagavad Gita for the attainment of mukti and that of these the jnana marga the highest and the best. From an examination of Sri Sankaracharya's own teachings, it is to be found that this position is opposed to his own position in the matter.

(*To be continued.*)

Olla Podrida.

Lord Carmichæl said in his evidence that the feeling between Brahmins and non-Brahmins was like the English feeling towards the Scotch. When Johnson said that the best prospect before the Scotch was the way from Edinburgh to London he gave expression for a prejudice and not to hatred. The new-born prejudice is magnified into hatred by interested agitators who would not allow a mere prejudice to subside into good feeling.

* * *

Lord Carmichæl said further that India had a more superstitious regard for university degrees than England. How very true? There is no realisation by us of our stupid superstitions though we are hard upon the so-called superstitions of the past.

* * *

Dr. Nair's sister Ammalu Ammal has rushed into print shedding tears in cold print and says that she will be consoled for her brother's death if the cause lives for which he died. This, I suppose, is what is called wearing one's heart upon one's sleeve.

* * *

The *Hindu* and the *New India* are now busy gassing each other. The spectacle is very interesting and edifying.

* * *

The new Medicos are now giving to the world that there is more virtue in exhalation of medicines than in drinking them or having them injected. New, Newer, Newest! The truths not wanted any longer are labelled or libelled as superstitions.

* * *

Sir John Woodroffe spoke recently about the economic value of the cow. But unfortunately people think more of the joys of consumption than the values of production.

***

Speaking of production Sir Geddes said recently that the primary need of England today is finding new markets and increasing production. Who will create new markets? God must be commanded to do this. Man must spend himself in increasing production. That is the end of life.

***

Human production in another sense seems to be on the increase in some quarters. Quite recently a Mahomedan lady gave birth to three sons and a daughter during one confinement.

***

Kulitalai has recently formed the Arjuna troop of scouts. All hail! Arjuna has come back.

***

Mr. S. E. Ranganatham has by mysterious mental process discoverd that Chaucer alone gave real culture to Indians. What a worship of English literature? Some people have a queer kind of mentation.

***

The *New India* is publishing grand peace horoscopes prognosticating the past events of the peace treaty.

***

The Joint Committee told Mrs. Sarojini Naidu that she illuminated their prosaic literature with a poetic touch. Was this meant in its entirety as a compliment? We wonder. What is a poetic *touch*?

***

The Hon'ble Mr. S. Srinivasa Iyengar has in the meanwhile been enlightening us about Neo-Hinduism. In modern times everything has to become Neo to be valued. We are likely to hear of Neo-God very soon. So Hinduism Gita minus caste minus Shraddha minus ceremonial minus marital purity minus individual conduct plus vague emotion plus karma plus transmigration plus..... Heaven knows what this equation is and what will be the solution of it!!!

***

The Jews are to go back to Palestine, is it! So we learn. This is indeed a wonderful world.

***

In England the taking of evidence is going on. The mountain is in labour. Let us wait and see.

SCRUTATOR.

Mr. Jadunath Sarkar and Shivaji's Caste.

[BY G. HARISCHANDRA ROW.]

In the February number of the *Modern Review* of Calcutta there is an article under the caption of "The Coronation of Shivaji, 1674." from the pen of Mr. Jadunath Sarkar, M. A., P. R. S., (now of the Hindu University, Benares, and author of Aurungzeb), in which an attempt is made to show that that great hero, though originally a non-Kshatriya, was recognised as a Kshatriya by the Brahmin Pandits who were sumptuously fed and richly bribed by him. We do not know on what authorities is this allegation based by the writer; yet, the gravity of the charge requires some examination at our hands. First I take extracts from the article to enable our readers to mark the anti-Brahman spirit that pervades it, and form their own judgment upon the question of Shivaji's Caste: In fact, the article stands self-condemned.

"But there was one curious hindrance to the realisation of this ideal. According to the ancient Hindu Scriptures, only a member of the Kshatriya caste can be legally crowned as king and claim the homage of Hindu subjects. The Bhonslas were popularly known to be neither Kshatriyas nor of any other twice-born caste, but mere tillers of the soil, as Shivaji's great grand-father was still remembered to have been. How could an upstart sprung from such a *shudra* (plebian) stock aspire to the rights and honours due to a Kshatriya? The Brahmans of all parts of India would attend and bless the Coronation of Shivaji, only if he could be authoritatively declared a Kshatriya. It was, therefore, necessary first to secure the support of a Pandit,

whose reputation for scholarship would silence all opposition to the views he might propound. Such a man was found in Ganga Bhatta of Benares, the greatest Sanskrit theologian and controversialist then alive, a master of the four Vedas, the six philosophies, and all the scriptures of the Hindus, and popularly known as the Brahmadeva and Vyas of the age. After holding out for some time, he became compliant, accepted the Bhonsla pedigree as fabricated by the clever secretary Balaji Avji and other agents of Shivaji, and declared that that Rajah was a Kshatriya of the purest breed, descended in unbroken line from the Maharanas of Udaipur, the sole representatives of the solar line of the mythological hero Ramachandra. His audacious but courtierly ethnological theory was rewarded with a huge fee, and he was entreated to visit Maharashtra and officiate as high priest at the Coronation of Shivaji. He agreed, and on his arrival was welcomed like a crowned head, Shivaji and all his officers advancing many miles from Satara to receive him on the way." After describing some preliminaries Mr. Sarkar proceeds—"But one great defect had to be removed before his coronation could take place. He had to be publicly purified and 'made a Kshatriya.' On 28th May he performed penance for his ancestors' and his own sin of omission in not having observed the Kshatriya rites so long, and was invested by Ganga Bhatta with the sacred thread, the distinctive badge of the twice-born castes like the 'pure' Kshatriyas of Northern India. The next step was to teach him the *Mantra* (sacred spell) and initiate him into the rules of the Kshatriya caste. Shivaji, however, demanded to be taught the Brahman *Mantra* and the Brahman rule of life. At this there was a mutiny among the assembled Brahmans; even Ganga Bhatta was cowed by the general opposition and evidently taught Shivaji only a modified form of the rule of life of the twice-born, instead of putting him on a par with the Brahmans in this respect. This purification, and its sequel, the investiture with the sacred thread were performed with 'great ceremony'; a vast amount of money was distributed among the Brahmans, Ganga Bhatta alone getting 7000 *huns* and the crowd 17,000." Then Mr. Sarkar gives an account of Shivaji's being weighed against gold and other things, adding that large sums of money were distributed to the Brahmans. Now comes a generous piece of description—"But even this failed to satisfy their greed. Two of the learned Brahmans pointed out that Shivaji, in the course of his raids, had burnt cities 'involving the death of Brahmans, cows, women, and children.' He could be cleared of this sin,—for a price. It was not necessary for him to pay compensation to the surviving relatives of the men and women who had perished in his sack of Surat or Karinja. It would be enough if he put money into the pockets of the Brahmans of Konkan and Desh. The price demanded for this 'pardon' was only Rs. 8,000, and Shivaji could not have refused to pay this trifle. All his disqualifications having been thus removed with gold, the actual Coronation was now begun."

"Hindrance"—There could have been none; for, Chandra Gupta, Asoka, and other non-Kshatriyas have been 'crowned' and have obtained 'the homage of Hindu subjects'—especially emperors like Asoka. Coronation does take place, whether one is a Kshatriya or not; only, the form of the ceremony varies with the caste of the individual to be crowned.

"Legally"—No false certificates could have made him a legitimate ruler, had he been an usurper; nor could he have 'legally' become Kshatriya, if he had not really been such.

"Plebian"—Are the Sudras to be called by that name? Mr. Vidhushekhara Bhattacharya, the well-known reviewer of books, in the *Modren Review* for January, observes—"But the remaining three (Kshatriyas, Vaisyas, and Sudras) are translated in the volume under review by the words 'nobles,' 'commoners' and 'serfs' respectively. In a few cases the last one, i. e., Sudda (Sudra) is translated as 'labouring man'......It is not good or right. Such words should therefore be written as they are in English." (p. 72.)

Such comparisons or translations are mischievous.

"Views"—What are they? And how many? Was there any theological or literary discussion? Had the question of Sivaji's caste been already in dispute? Moreover, those who were in the vicinity of Poona should have been expected to know his caste better than a Pandit of Benares or Haridwar. Even 'Brahmadeva' or 'Vyas' could never have convinced or silenced the people around Shivaji, if he had really been a non-Kshatriya; he should have migrated to a distant land where he might conveniently pass for a Kshatriya, whereas he sought to set himself up as a Kshatriya king in his own province.

"Bless"—The Brahmans, if scrupulous, should have, after learning the true caste of Shivaji and showering their curses instead of their blessings upon his head and passing a vote of censure on Ganga Bhatta for his participation in the conspiracy, returned home with empty 'pockets' and hungry mouths. If, however, they had been unscrupulous, they should have attended the ceremony of Shivaji's Coronation even without any 'invitations,' and without any distinguished Pandit's declaring 'authoritatively' that Shivaji was a Kshatriya. Mr. Sarkar thinks that the Brahmans cared only for 'gold': and so, he should not write that they expected an authoritative pronouncement on the caste of the Mahratta hero.

"After holding out for some time,"—Mr. Sarkar insinuates that the great Pandit succumbed to the temptation after all. When the famous grammarian, Nagesa Bhat was invited to Jaipur by Rajah Jai Singh on the eve of a sacrifice, the former replied that he could not leave the sacred city, Benares. When Vidyaranya sent an invitation to his friend, Vedanta Desika, the great Vishnavite Acharya refused to proceed to Vijayanagar, the seat of Vidyaranya; where were the charms of gold in the case of that Visishtadvaita philosopher? Similarly, the indifference or *Viragya* of Ganga Bhat might have at first stood in the way of his ready acceptance of the invitation sent to him. Or, perhaps, considerations of health, distance, and the like might have discouraged the proposed journey. How can Mr. Sarkar say that the Pandit had been called only for an objectionable purpose and that his conscience was troubling him?

"Accepted"—Was Ganga Bhat convinced of the genuineness of the pedigree or not? If he was, his compliance would not be blameworthy. If, however, he was not, then the ceremonies performed could not accomplish what the 'fabricated' pedigree failed to accomplish: What was Shivaji's Kshatriya-hood based upon? If on the pedigree, then the ceremonies should be superfluous; if on the ceremonies then all the trouble of fabricating the pedigree should be utterly useless. Why should poor Shivaji incur double expense—'a huge fee' for 'his audacious but courtierly theory' 'that that Rajah was a Kshatriya of the purest breed,' and another fee of '7000 *huns*,' which also might be 'a huge' one in the eyes of Mr. Sarkar? Ganga Bhatta received the first on the spot; for, he could not believe the 'clever' agents of an 'upstart, rebel, and usurper'!

"Made a Kshatriya"—He had already been a Kshatriya; otherwise, he should not have incurred the 'sin of omission in not having observed the Kshatriya rites so long': If Shivaji had not been a Kshatriya, the performance of the Kshatriya rites should not have been obligatory on him; but they were obligatory, because, as Mr. Sarkar concludes, their omission entailed sin upon Shivaji; therefore, he had been a Kshatriya even before his purification by Ganga Bhat. Similarly, Shivaji's ancestors also must have been Kshatriyas, because "he performed penance for his ancestors' sin of omission."

"Publicly purified"—Why publicly? Could not purification in private have made him a Kshatriya? Or, was it meant as a challenge to the common sense of the multitudes who were perfectly acquainted with the origin of Shivaji? Again, the process of this purification implies restoration, not creation: Shivaji had originally been a Kshatriya, and his own caste was now to be restored to him; nay, he was even on the eve of his purification a Kshatriya; because what is not gold could

not be 'made,' gold—the feet of Rama purified a particular slab of stone and converted it into Ahalya, because the object was no other than Ahalya herself; Rama did not, indeed, transform each and every block of stone on the way into an Ahalya!

"The sacred thread"—It was not the sacred thread that gave Shivaji his Kshatriya caste; it was, on the other hand, the latter that conferred on him the former. Again, is there any thing to show that Shivaji wore the sacred thread for the first time? Certain occasions, the end of a period of *Asaucha* for instance, require a change of the sacred thread, even as they require a change of dress; was one naked before one puts on a new cloth? Even granting that Shivaji had not possessed a sacred thread before the ceremony, one should admit that the absence of the thread may not necessarily imply the absence of the caste; it was there, perhaps, in a dormant condition. What had caused Shivaji to remain without a sacred thread? Had he been too poor for that? Had there been no Brahman priest in all Maharashtra to conduct the ceremony? Further, did Shivaji *alone* become a Kshatriya by 'the investiture with the sacred thread' or did other members of his family, if not citizens of his capital, also become Kshatriyas by such ceremonies? But mention is made of Shivaji's investiture only; how can we suppose that they were all so foolish as not to insist upon their passing through a similar process in order to attain to Kshatriya-hood, if that, so enviable a thing, could be easily obtained by the ceremony of the sacred thread? Shivaji's investiture was not, therefore, as a preliminary to caste-adoption; it was, on the other hand, in connection with certain rituals he was to observe.

"The Brahman *mantra*"—What was that? That Shivaji who was going to be crowned as a Kshatriya, who had performed expiatory rites for the omission of "the Kshatriya rites," insisted on the Brahman *mantra* being taught to him and his being initiated into 'the Brahman rule of life' is too incongruous a stuff to deserve any consideration, unless, of course, we are prepared to fancy that the great hero ran amok on that occasion, forgetting the example of his orthodox mother, the precept of his Brahman guardian, the teaching of his revered Ramadas, and the history of his whole past life. Shivaji had no prejudice against the Brahmans; for he had before this 'mutiny' of the Brahmans, visited Chitpavan, and 'after adoring Parashuram in the great temple there, he returned to Raigarh on the 12th.' Even after the mutiny, there was no reduction in the item of expenditure for the Brahmans in the budget of Shivaji.

"A modified form"—A happy compromise, indeed! Would Mr. Sarkar state what that form is for the benefit of others? But I suppose, nobody has a right to modify a mantra. Moreover, had Shivaji been already acquainted with the original form or not? If he had been, then he should have indignantly rejected the imitation stuff, having been competent to detect the difference between the two. If he had not known the correct one, he should not have been so particular about that as to cause disturbance in the camp on the auspicious occasion of his Coronation. Probably, Mr. Sarkar intends to suggest that the Brahmans were so indifferent to the welfare of others as not to mind Shivaji's violation of the Kshatriya caste but that they were so jealous of their rights that they could not tolerate any encroachment on their own province.

"Their greed"—The relieving feature was that they could be satisfied somehow: they demanded 'only Rs. 8,000.' And they got this 'trifle' of Rs. 8,000 without much pain to the heart of Shivaji, who had amassed immense wealth by his plundering expeditions and could amass more with the help of his faithful followers.

"Compensation"—Shivaji must have been thankful to the Brahmans for their clemency and moderation. Moreover, it was the business of his political ministers to attend to the question of indemnities; the Brahmans were invited for a different purpose altogether. Further, Mr. Sarkar labours under the mistaken notion that the sin of murder or plunder could be removed by paying some money to the survivors or

descendants of those who had suffered from the work of Shivaji; evidently, the writer has no idea of *Prayaschitta*. If gifts to the 'Brahmans' could not destroy the sin, then even payment to the 'relatives' could not; for in both cases, the real sufferers had been different; and even where the same sufferers were alive, no compensation paid to them could obliterate the past suffering, so that Shivaji in order to avoid that sin, ought to perform what is specially prescribed by Scripture; that is, offer money to the *Brahmans* in connection with the expiatory rites performed by him. How can Mr. Sarkar deny the efficacy of gifts to the Brahmans when he cannot guarantee the efficacy of compensation to the survivors, since both the means are invisible in their operation? It would be ridiculous to read politics into religion.

(*To be continued.*)

The Sin of Yudhishtira.

(By V. Ramachandra Rau.)

To Yudhishtira, Krishna spake, and speaking said,
" This then must be our aid, or else we yield,
Or losing win; if Drona quits the field
All will be well. And do thou cry that 'Dead
Is Ashvattham, that Ashvattham is dead';
And this no sin, nor lie that thou shouldst shield:
For, back the elephant Ashvattham hath reeled
With Bhima's blow, and Bhim hath sever'd its head."
Thus urged, Yudhishtira spake, and added on
'The elephant' feebly voiced. But Drona heard
This not, and left the battlefield in grief.
And lo! down came Yudhishtira's chariot upon,
And touch'd, the earth; the Prince, long afterward
Beheld the sights of Hell for a moment brief.

The Best Means of Preventing An Attack of Influenza.

(By Dr. M. C. Nanjunda Row, B.A., M.B. & C.M.)

[As requested by Dr. M. C. Nunjunda Rao B.A., M.B and C.M, we have much pleasure in giving wider publicity to his article on the Best Means of preventing an attack of Influenza.

In these days when this epedemic is making a havoc throughout the length and breadth of India any advice coming from such an experienced and veteran medical practitioner as Dr. Nanjunda Rao deserves the earnest attention of all our redars.

We are sure the people would greatly profit by following his advice.—Ed.]

This is an epidemic, nay a pandemic, which is unique in the history of the world in many respects. Unlike all previous epidemics, the electric rapidity with which it spread, all over the world, the universality of its affection, not subject to any known laws of sanitation, climatic conditions, altitudes, seasons, age and physical vigour of the persons affected, the race, status and social conditions of its victims has simply baffled the intellects, of all the medical men all over the world confounded their wisdom, and made them stand aghast before its devastation. It looks as if the epidemic occurred only to humble the pride of man, to show his limitations and draw his attention to the great truth voiced by Shakespeare that "there is a divinity that shapes our ends rough hew them how we will".

Genesis of the Epidemic: The exact cause of this epidemic is still a mystery. The various bacteriological investigations conducted abroad and in this country in regard to the etiological factor of the present pandemic have resulted in such a division of opinion that we may conclude that the becterial cause of the present disease still remains an unknown quantity. A baneful tendency in medical practice has of late led to the neglect of genuine clinical observations and to have an easy recourse to laboratory examinations (e. g.—of blood etc.) which has proved after all but a very poor substitute. In these days of microscopes and bacteriological technique, ideas have very much changed. We only think of bacteria and germs and any physician that associates an epidemic with anything but bacteria is said to have lost his 'ball-bearings', just as in pre-bacteriological days, should a physician dare to associate a living organism with disease, he would have been considered a lunatic and a fanatic and might have been condemned to death. But as regards the present pandemic many eminent physicians and clinicians could not accept the bacterial origin of this disease for the following reasons:—

(1) Because of the extreme rapidity with which it has spread all over the globe, at a time when ocean-going traffic was at a stand-still.

(2) Because of cases of this disease occurring in solitary villages and remote mountain residences

practically isolated from human contact or contact with the civilised world.

A very significant statement has been made by the British Medical Research Committee that the extreme contagiousness of the disease was proved to be by means only of "drop-infection" from person to person and not by transportation of the virus through the air at large.

(3) In some of the most serious cases of the disease, the bacillus which was said to be the cause of the epidemic of Influenza of 1890 was not at all found, while in others it was detected in very small quantities but many other germs were found in abundance.

(4) On the other hand, it is a well recognised fact that since life was created on this earth, the phenomena of epidemics have always been the factor in causing marked reduction in the world's population. Investigations have proved that not only animals and games in forests and mountain heights have suffered from what is called Equine Influenza pink eye, Catarrhal fever, and mountain fever etc., but vegetation also has suffered.

Hence the consensus of opinion among eminent physicians and thinkers tends to the conclusion that this pandemic must have been the result of some cosmic influence, to the investigation of which no one has as yet turned his attention, operating on the vitality of all living things, reducing their power of resistance against disease, thus rendering them easy victims to the onslaughts of many germs which exist in space already and some of which at least are probably rendered more active and virulent from the same causes. Thus this pandemic may be considered perhaps the closing era of a certain type of civilisation or a certain type of man, just as upheavals of earth from the effect of geological cataclysm have marked the closing date of various geological ages.

Treatment:—Although the cause of the disease is still a mystery, there are available, so far as medical science has progressed, really effective remedies and measures for arresting its spread and preventing its complications. From the view of the disease as suggested above, it is evident that the treatment should primarily be directed to the improvement of the vitality of the patient, to the enhancement of his power of resistance against the onslaughts of the disease-germs, and secondarily only to the destruction and removal of these germs from the body and from the surrounding atmosphere. As this contribution is only meant to give some hints to the general public it is unnecessary to describe at length the symptoms of the disease and the treatment thereof when complications arise. Every one can easily imagine when one gets suddenly a heaviness of the head, headache, a feeling of chillness or a distinct rigour, sore-throat, back-ache or sometimes general ache of the body that he is going in for the 'Flu'. Then fever, cough, and other complications may supervene. As the disease is due to mixed infection from various kinds of germs, the symptoms and complications differ in different cases, according to the nature of the predominating germs that have taken hold of the system and the part of the body affected. Roughly three different kinds are recognised *viz.* (*a*) Respiratory, affecting the respiratory organs, being the most common variety (*b*) Gastro-intestinal, affecting the stomach and intestines and (*c*) Neurotic, affecting the membranes of the brain and nerves.

Rest in bed, immediately the symptoms appear, is of absolute necessity, and the patient should not get out of bed for at least five days after the temperature becomes normal and all symptoms of cough disappear. A premature return to work and even getting up too quickly after the first fall of temperature, has together with too sudden a resumption of full meals been the most frequent cause of relapses. It is a matter of supreme importance which cannot be insisted too strongly to see to the complete restoration of the patient's strength by avoiding even the slightest cause of exhaustion.

Next to rest in bed, a spacious room well ventilated so as to give free ingress to fresh air without at the same time allowing draughts, and a good nurse, often make all the difference to the patient. Good nursing has saved many a case which otherwise might have had a fatal termination. It is therefore advisable for those that cannot command these comforts at home, and that means nearly 90 per cent of the people in this poor and unfortunate country of ours, to seek admission into hospitals where alone they could be got as routine.

A preliminary dose of 3 to 5 grains of calomel is all that is required to keep the bowels open and render the intestinal tract free from all noxious matter.

Diet:—Milk and milkfoods in the form of conjee, coffee, tea, cocoa etc. are preferable to all other forms of nourishment, and these should be given in small quantities at stated intervals. Hot water should be given as drink at intervals to enable the system to throw off the poison.

Stimulants—The one peculiarity of the present form of the disease is the extreme exhaustion which the patient feels even after a mild attack. Hence the first thing that suggests itself is always stimulation. There is no more rapid stimulant than Brandy or Champagne and in the case of the very poor, common country arrack would do. It is not a question of teetotalism, temperance, religious scruples or any other fad, but a question of human life. Says Dr. James Burnet M. A., M. D., M. R. C. P. of Edinburgh, "It is positively disgraceful to think how many lives have been sacrificed because brandy could not be had. I feel it my duty to place on record my personal conviction gained from the experience of the past few months, I can say without fear of contradiction, that every case in which brandy was obtainable recovered; whereas every case not so treated went downhill steadily and soon succumbed. So much difference of opinion exists on the question of alcoholic stimulation, that my little experience deserves to be recorded as a guide to others who may be diffident

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as to the real value of alcohol." I entirely agree with Dr Burnet as regards the supreme necessity of giving alcohol to these patients from the commencement of the treatment. I give from two teaspoonful, to half an ounce of brandy diluted well with soda water or cold water every four hours before feeding and I have had no cause to regret it.

Drugs :—As regards drugs both curative and preventive, one is simply astounded at the number of vaunted specifics described in medical literature, not to speak of advertised stuffs. There are as many specifics as there are doctors and each claims cent per cent cure and yet the number of deaths in this epidemic is the highest on record. When the disease assumes a serious form and complications of cough and persistence of high fever continue then the best thing is to seek the advice of one's medical adviser or seek admission into a hospital and not trust to one's own little knowledge of medicine. Still for many of the milder cases and for two or three days after commencement of the disease, one can treat oneself at home with some easily available medicines and by observing implicitly the directions about rest, ventilation, nursing and stimulants, as already mentioned, shake off the disease or at any rate prevent its taking a serious turn. The two cheap drugs which in my opinion have given the best results in this disease are *Quinine-Sulphate* and *Camphor*.

Quinine Sulphate :—This has proved an excellent prophylactic against the present epidemic and it has also acted beneficially as a curative agent in many cases. Dr. C. Garin of Lyons Hospital noticed, that none of the men that were being given treatment for Malaria. developed Influenza. Further he made enquiries of ninety hospitals devoted to the care of malarial soldiers as to their experience with Influenza. Fifty-four reported no cases of Influenza and only eighteen reported Influenza in a mild form but no reply was received from others. At the Lyons hospital thirty of the malarial inmates aided in caring for the three hundred Influenza patients but none of them contracted the disease, while the doctors and nurses suffered considerably. I have myself prescribed a pill containing quinine sulphate and a small quantity of the dried substance of the ductless glands (Thyroid, Pituitary and Suprarenal glands) under the name of Influenza preventive pills with great success. Hence quinine may be safely recommended to the public as a good preventive. Five grains of it both morning and evening with coffee, or at least once a day, does really act very beneficially.

Camphor :—This drug so easily available has proved of great value in the treatment of Influenza. Dr. P. L. Guiseppi during the last epidemic treated 250 cases with camphor with marked success, only one patient dying out of that number. It is particularly useful in Broncho-pneumonic complications. Four-grain pills were given once in three or four hours till the temperature dropped and signs of Broncho-pneumonia cleared up. It acts as a germicide and stimulates cardiac and general tone. No harm has resulted from giving camphor even in large doses and it may be freely taken by the lay public as a curative of Influenza. Camphor acts even more efficaciously if given hypodermically dissolved in some bland oil. Dr. Saint Marrie of Canada says," The use of camphor to sustain and increase resistance against Influenza was not surpassed in effectiveness even by strychnine". Therefore it is advisable for everyone to keep a stock of quinine and camphor at home and freely use them, one as a preventive of influenza and the other as a curative.

Here I must caution the public not to give these drugs to *pregnant women* or women during the monthly periods, except under the observation of a medical adviser.

Creasotal : —There is one other drug not known to the general public, though it is known to most of my patients, which has proved of great value in the treatment of Broncho-pneumonic complications and that is what was formerly known as Creasotal and now sold as Creasote-Carbonate but not *Creasote* pure and simple which is caustic in its effect. Ten to twenty drops of this Creasotal in milk or conjee every four hours along with the camphor pills abovementioned will prove most successful and these have saved the lives of many of my patients. I recommend everyone to buy a small quantity of it also and keep it in stock along with quinine and camphor.

In this connection, once again I warn the public not to have recourse to Aspirin and other coal-tar derivatives which have such a depressant effect on the heart ; and when this disease is in itself one which induces so great weakness, both of the general vitality and of the heart in particular, it is nothing short of irresponsibility and persistent callousness on the part of some of the practitioners to have advocated its use at the meeting held the other day in the Medical College. I never said, nor do I say that careful use of the drug under the direct supervision of the doctor has not been of some use in *temporarily* soothing the fever and pain of the patient ; but in a country like India where the doctor is consultsd only occasionally and has little chance of being called again, to leave such dangerous drugs in the hands of the lay public and encourage their taking it, is not at all advisable especially when the same results could be obtained with drugs which have no such deleterious effect on the system.

The one great symptom for which these drugs are given, is presistent and intolerable headache. The preliminary opening of the bowels with Calomel would greatly relieve the headache more efficaciously and naturally. If it still persists the use of ice cap to the head for a few hours is the most efficient treatment which is free from any danger to the heart and it may also help in reducing the fever as well. Many doctors who were such great enthusiasts at the beginning have discarded the drug now. To quote the experiences of Dr. William B. Crawford of Goldsborough : he writes ;—" I never used a single dose of the coal-tar products in any shape or form, and to this fact I attribute my success My dread of the coal-tar products has been very much increased within the last few days," and he mentions a case in which another doctor had prescribed a coal-tar

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product and remarks "I do not know how many powders the patient had taken but I firmly believe that if he had continued taking them as directed by the previous doctor he would have been dead by next morning and there would have been another reported death from heart failure" and advises that we should give nothing whatever that would have the very least depressing effect upon the patient, for "the disease itself is depressing enough."

Vaccines:—Another fad which some of the doctors have been advocating and recommending to the general public, in spite of its having been proved more or less useless as conferring any marked immunity, is the injection of *Vaccines*. This has been made a fetish of by several doctors and certainly whether it is useful or not it fills their pockets at any rate. I know of doctors who are said to prepare Vaccines for common itch or scabies and Dhobies-itch or Ringworm but I fail to understand the rationale of the treatment. Dr. Pai of King's Institute distinctly said the other day at the meeting at the Medical College, that he was sceptical about the efficacy of vaccines in conferring immunity for any length of time. Says Dr. James Burnet M. A., M. D., M. R. C. P. of Edinburgh "I only mention these vaccines to condemn them. We do not know the organism responsible for the epidemic bronchitis and pneumonia. Consequently the use of vaccines for their treatment or even prevention is purely empiric and borders on quackery. I have heard it stated that persons who have been vaccinated have not been affected; but I could make the statement as regards my own immunity, as I have not submitted to vaccine treatment." Hence I say, give up panic; leave the vaccines alone until they are proved to be really efficacious but systematically take 5 grains of quinine every day as a preventive and camphor and creasotal when the disease is on and one need not be afraid of this epidemic.

Personal hygiene:—Especially during an epidemic it is of great importance to avoid excess in eating, drinking, keeping late hours etc. Avoid as far as possible going into crowded places like theatres, cinemas, and wherever large gatherings of people take place. Keep some antiseptic inhalant close by and keep on inhaling it from time to time. Such an inhalant can be had, I learn, from the Health Officer of Madras Coporation. A good mixture for inhalation and one that has proved better than many antiseptics in its power of inhibiting bacterial growth consists of 120 drops of oil cinnamon, 30 drops of Formalin solution and one ounce of rectified spirit. A few drops of this sprinkled on a kerchief may be carried about in one's pocket and inhaled freely.

The disease is highly contagious and is most readily transmitted by the nasal, pharyngial and bronchial discharges especially in coughing, spitting, and sneezing. So to prevent the spread of the contagion one should always use a kerchief while coughing or sneezing and give up the habit of spitting in public places and streets. In spite of the advice of such a great authority as the Sanitary Commissoner of Bengal, nasal douches are cumbersome, impracticable, and even harmful. Dr. F. G. Gawston condemns rightly the use of antiseptic saline nasal douches as a preventive and says "The lotions readily wash away the protective mucus and leave the nasal passages without their natural protection against air-borne disease." If nasal passages were to be cleaned, what about the large mucus surfaces of the trachea and its branches and the various sponge-like sinuses in the head connected with the nasal cavity? They are left quite free to give effective lodgment to the germs. Hence it is self-evident that inhalation alone is the best. The kerchief and all clothings used by the patient should be carefully boiled and sterilised.

Lastly, in these epidemics a great deal has to be done by Government and Municipal authorities. No doubt our energetic Health Officer has tried to start some emergency sheds for receiving and treating poor patients. The ignorance of the average person as to the crime of coughing and sneezing etc., in public is lamentable, Our Health Officer is trying to educate the public by means of posters which I am sorry to say are too small to attract the attention of the passers-by and also by means of leaflets, but no efforts seem to have been made to prevent overcrowding in the dirty tram cars of Madras and in theatres, cinemas etc.; at any rate, no compulsory disinfection of these places, tram cars, or railway carriages, has been undertaken. These should be attended to urgently. Above all, the inhabitants of Madras are very poor. Sufficient liquid and nourishing food and stimulants and medicines must be distributed amongst the poor who have contracted the disease and who do not wish to go to any hospital. For this a band of young men (Senior students of Medical Colleges and other Schools) should volunteer for social service during their leisure hours and carry these comforts to the suffering poor. Finally I commend the excellent memorandum on Influenza, issued by the Government of India for serious persual as it contains excellent hints on what one should do to prevent the spread of this highly dangerous epidemic.

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(1) The three letters of God stand for the three functions of God. G-generate. O-ordain. D-destroy—Srishti-sthithi and samhara for we believe in tetratheism. Again "God" is derived from "Gudha" a secret and that Sacred Being cannot be pierced or perceived by man unless he ceases to be "man" (*i.e.*) unless he ceases "to think" for "*That*" is beyond the thought-plane!

(2) There are three means of reaching the ideal (I.D.L.) By (I)ntuition, (D)uty or (L)ove (*i.e.*) by jnana, karma, or bhakti —but *no man* did *see* this "nomancy" before!

(3) A philosopher is not an *x* but a *y z* (wise head) that will XL (excel) all, and he is also a "sensible" being, for he is *sane* as the *sibyl*!

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